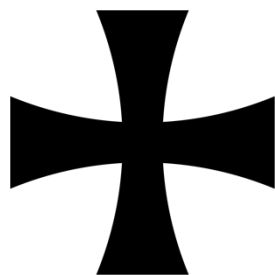


The Sacraments of Anointing of the Sick and Holy Orders



The Sacrament of Anointing of the Sick

The Church believes and confesses that among the seven sacraments there is one especially intended to strengthen those who are being tried by illness, the Anointing of the Sick

This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament.

Mark 6:13 They drove out many demons, and they anointed with oil many who *were sick and cured them*.

James 5:13-16 Is anyone among you sick? He should summon the presbyters [priests] of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful.

EFFECTS OF THE SACRAMENT

- **CCC 1532** “The special grace of the sacrament of the Anointing of the Sick has as its effects: the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church; the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age; the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of penance; the restoration of health, if it is conducive to the salvation of his soul; the preparation for passing over to eternal life.”
- **CCC 1513** The sacrament of Anointing of the Sick is given to those who are seriously ill by anointing them on the forehead and hands with duly blessed oil — pressed from olives or from other plants — saying, only once: “Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.”
- **CCC 1516** Only priests (bishops and presbyters) are ministers of the Anointing of the Sick.¹
- This sacrament can be received more than once in a life time.
- Can be received before serious operations, not only when the person is dying.

This sacrament has historically been called “Extreme Unction” and was reserved as an anointing for the dying only as a preparation for entrance into their judgment.

- For those that are dying, the Church administers “last rites,” or *viaticum* – which means “provisions for a journey” and includes the anointing with oil, confession and receiving the Eucharist.

ANOINTING OF THE SICK IN THE EARLY CHURCH

Origen wrote that the penitent Christian “does not shrink from declaring his sin to a priest of the Lord and from seeking medicine . . . [of] which the apostle James says: ‘If then there is anyone

¹ Cf. Council of Trent (1551): DS 1697; 1719; CIC, can. 1003; CCEO, can. 739 § 1.

sick, let him call the presbyters of the Church, and let them impose hands upon him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and if he be in sins, they shall be forgiven him” (*Homilies on Leviticus 2:4*) AD 250.

Bishop Serapion wrote, “We beseech you, Savior of all men, you that have all virtue and power, Father of our Lord and Savior Jesus Christ, and we pray that you send down from heaven the healing power of the only-begotten [Son] upon this oil, so that for those who are anointed . . . it may be effected for the casting out of every disease and every bodily infirmity . . . for good grace and remission of sins” (*The Sacramentary of Serapion 29:1*) AD 350.

The Sacrament of Holy Orders

THE BEGINNING OF PRIESTLY ORDERS

Priestly orders began in the upper room of the Last Supper when Jesus told his disciples (The Twelve) to “do this. . .”

1 Cor 11:23-25 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

TRANSFERRING OF AUTHORITY

The authority to perform the priestly duties was given to others by the Apostles via the imposition of hands.

2 Tim 1:6 “. . . I remind you to stir into flame the gift of God bestowed when my **hands were laid on you.**”

1 Tim 4:14 “Do not neglect the gift you received when the presbyters **laid their hands on you.**”

THE PRIESTLY ORDER

God instituted the Aaronic and Levitical priesthood after the golden calf incident during the time of Moses’ leadership (**Ex 32:29**). These were the two priesthoods present in Jesus’ time. But Jesus is of a different priesthood . . .

Heb 6:20 & 7 where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchiz’edek. (see **Gen 14:18**)

Rom 15:15-16 The grace of God given to me to be a minister of Christ Jesus to the Gentiles in the **priestly** (GK. *heirourgounta*) service of the gospel of God, so that the **offering** of the Gentiles may be acceptable, sanctified by the Holy Spirit. (RSV) - KJV excludes what is in the original Greek text. The Greek word for (high) priest is **iereus** (hiereus).

PRIESTLY Celibacy

The origins of priestly celibacy (no marriage) is reference by Jesus himself.

Mat 19:9-12 I say to you, whoever divorces his wife (unless the **marriage** is unlawful) and marries another commits adultery.” [His] disciples said to him, “If that is the case of a man with his wife, it is better not to **marry**.” He answered, “Not all can accept [this] word, but only those to whom that is granted. Some are incapable of **marriage** because they were born so; some, because they were made so by others; some, because they have renounced **marriage** for the sake of the kingdom of heaven. Whoever can accept this ought to accept it.”

Note that . . .

- Jesus was not married
- All the Apostles, excluding Peter, were not married
- St. Paul was single and recommended celibacy over marriage for those who serve the Lord.

1 Cor 7:8-9 To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry.

1 Cor 7:32-34, 38 I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided . . . So that he who marries his betrothed does well; and he who refrains from marriage will do better.

ALL MALE PRIESTHOOD

We can begin to understand why the all-male priesthood was established by the Church by understanding typology and the use of metaphors in the NT.

- The lamb that was to be slain as a prefigurement of Jesus in **Ex 12:5** was specifically to me a “male lamb.”
- The metaphor used to describe Jesus’ relationship with His church is one of marriage of the bride and bridegroom. Jesus is the bridegroom (male) and the church is his bride (feminine). (**2 Cor 11:2**)
- A second metaphor used is that of the “body of Christ,” that is, the Church. Jesus is the head and the Church is his body. (**Eph 5:23**)
- The priest is “*in persona Christi*,” or “in the person of Christ.” (**Rom 15:16**)
- If that is the case, then the priest must be male to fulfill the metaphorical and spiritual leadership of being “another Christ” in the Church.